COMMUNITY CENTRE AND HEALTH CARE CENTRE FOR TRANSGENDERS

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- HOPE HOUSE, WASHINGTON DC

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WHAT ARE TRANSGENDER?

- **Transgender** people are people who have a gender identity, or gender expression, that differs from their assigned sex. Transgender people are sometimes called *transsexual* if they desire medical assistance to transition from one sex to another.

COMMON MISCONCEPTIONS

- A common misconception is that a transgender person is therefore gay. However, being transgender involves gender identity and not sexual orientation; a transgender person may be of any sexual orientation. Another important misconception is that one who crossdresses is transgender; however, many crossdressers are comfortable with their assigned sex.
- Being transgender does not mean having a mental disorder; it is not something that can be cured. In fact, many transgender people experience gender dysphoria, which is a disconnect between one's assigned sex at birth, and with which gender the person identifies.

LGBT community(LESBIANS, GAYS, BISEXUAL AND TRANSGENDER)

- The concepts of gender identity and transgender identity differ from that of sexual orientation. Sexual orientation describes an individual's enduring physical, romantic, emotional, or spiritual attraction to another person, while gender identity is one's personal sense of being a man or a woman.Transgender people have more or less the same variety of sexual orientations as cisgender people.In the past, the terms *homosexual* and *heterosexual* were incorrectly used to label transgender individuals' sexual orientation based on their birth sex.
- Despite the distinction between sexual orientation and gender, throughout history the gay lesbian, and bisexual subculture was often the only place where gender-variant people were socially accepted in the gender role they felt they belonged to; especially during the time when legal or medical transitioning was almost impossible. This acceptance has had a complex history. Like the wider world, the gay community in Western societies did not generally distinguish between sex and gender identity until the 1970s. Today, members of the transgender community often continue to struggle to remain part of the same movement as lesbian, gay and bisexual citizens, and to be included in rights

INTRODUCTION

- The eunuchs or hijras have been an integral part of Indian society since time immemorial. Eunuchs were prized as guards of harems, and as companions, by kings and emperors.
- An estimated 5–6 million eunuchs live in India. In modern day India, eunuchs often live a ghetto-like existence, in their own communities. They make a living by dancing and celebrating in births and marriages but often have to resort to other means to make both ends meet.
- Eunuchs are given a homogenous social identity, irrespective of their physical or endocrine status. The Sanskrit term “tritiya prakriti,” or third nature, is used to classify them. They are considered infertile persons, with a female gender identity, with masculine secondary sexual characteristics, with or without male external genitalia, with feminine gender role, with predominantly homosexual identity. While the sexual identity of eunuchs is considered homosexual by the general public, no work has been done to assess their sexual orientation or endocrine status.
- The eunuchs can therefore be termed as male-to-female (MTF) transsexuals. The etiology of transsexualism or gender identity disorder is controversial. MTF transsexual persons may have abnormal hormonal imprinting, genetic makeup, or psychological attitude toward gender. They constitute a heterogenous group of people, rather than conforming to a single genotypic or sexual stereotype.

THE TRANSGENDER OF INDIA

In India, transgender people include hijras/ kinnars (eunuchs), shiv-shaktis, jogappas, Sakhi, jogtas, Aradhis etc. In fact, there are many who do not belong to any of the groups but are transgender persons individually. They constitute the marginalised section of the society in India, and thus face legal, social as well as economic difficulties.

India has a large community of eunuchs who are men with gender identity disorders. While this community has been studied from a social and medical point of new, no endocrine work has been done in them.

The problems faced by the transgender people in India include:

- The main problems that are being faced by the transgender community are of discrimination, unemployment, lack of educational facilities, homelessness, lack of medical facilities: like HIV care and hygiene, depression, hormone pill abuse, tobacco and alcohol abuse, penectomy, and problems related to marriage and adoption.
- The other fields where this community feels neglected are inheritance of property or adoption of a child. They are often pushed to the periphery as a social outcaste and many may end up begging and dancing.
- Transgenders have very limited employment opportunities. Transgenders have no access to bathrooms/toilets and public spaces. The lack of access to bathrooms and public spaces access is illustrative of discrimination faced by transgenders in availing each facilities and amenities. They face similar problems in prisons, hospitals and schools.
- Hijras face discrimination even in the healthcare settings. Types of discrimination reported by Hijras/TG communities in the healthcare settings include: deliberate use of male pronouns in addressing Hijras; registering them as 'males' and admitting them in male wards; humiliation faced in having to stand in the male queue; verbal harassment by the hospital staff and copatients; and lack of healthcare providers who are sensitive to and trained on providing treatment/care to transgender people and even denial of medical services. Discrimination could be due to transgender status, sex work status or HIV status or a combination of these.
- These people are shunned by family and society alike.
- Till recently, they were excluded from effectively participating in social and cultural life.
- Politics and decision-making processes have been out of their reach.
- Transgender people have difficulty in exercising their basic civil rights.
- Reports of harassment, violence, denial of services, and unfair treatment against transgender persons have

This is by all means human trafficking. Sometimes running out of all options to feed themselves they end up as sex workers for survival.

LGBT RIGHTS AROUND THE WORLD

The states Tamil Nadu and Kerala in India were the first states to introduce a transgender (hijra/ aravani) welfare policy.

LGBT rights are considered human rights by the Amnesty International and civil rights by some. LGBT rights laws include, but are not limited to, the following:

- allowing men who have sex with men to donate blood
- government recognition of same-sex relationships (such as via same-sex marriage or similar unions)
- allowing LGBT adoption
- recognition of LGBT parenting
- anti-bullying legislation and student non-discrimination laws to protect LGBT children and/or students
- immigration equality laws
- They were legally granted voting rights as a third sex in 1994.
- anti-discrimination laws for employment and housing
- admission in government colleges with full scholarship for higher studies; alternative sources of livelihood through formation of self-help groups (for savings) and initiating income-generation programmes (IGP).
- hate crime laws providing enhanced criminal penalties for prejudice-motivated violence against LGBT people
- equal age of consent laws
- equal access to assisted reproductive technology
- access to sex reassignment surgery and hormone replacement therapy
- legal recognition and accommodation of reassigned gender
- laws related to sexual orientation and military service

POPULATION OF TRANSGENDER IN INDIA

- There is finally an official count of the third gender in the country — 4.9 lakh. While transgender activists estimate the numbers to be six to seven times higher, they are thrilled that such a large number of people identified themselves as belonging to the third gender, despite the fact that the census counting happened well before the Supreme Court order gave legal recognition to the third gender in April 2011.

  Of the total number of transgenders identified by the census, almost 55,000 are in the 0-6 population. This has come as a big surprise to the community as they did not expect so many parents to identify their children as belonging to the third gender.
- Over 66% of the population identified as third gender lived in rural areas, very close to the 69% of the overall population that lives in villages. The census data also revealed the low literacy level in the community, just 46%, compared to 74% literacy in the general population.
- The highest proportion of the third gender population, about 28%, was identified in Uttar Pradesh followed by 9% in Andhra Pradesh, 8% each in Maharashtra and Bihar, over 6% in both Madhya Pradesh and West Bengal and well over 4% in Tamil Nadu, Karnataka and Odisha. Rajasthan accounted for over 3% of the total transgender population and Punjab for 2%.

HEALTH CARE

HETEROGENEITY

- Although the community appears a homogenous monolith to outsiders, Indian eunuchs include a wide variety of medical, psychological, and endocrine conditions and variants.
- Some eunuchs are born with intersex disorders of sexual differentiation and are handed over to the community leaders by their patients. Other MTF transsexuals choose to join the community of their own free will, and undergo crude, yet radical, gender reassignment surgery. Yet others are coerced into doing so because of a multitude of factors.
- Physical intersex and gender identity disorder are two different conditions. Some oraganisation is needed to focus upon the potential role of endocrinology in the management of eunuchs with gender identity disorder.

ENDOCRINE MANAGEMENT: CAVEATS

- As there is considerable variation among different eunuchs, a customized, tailor-made approach to endocrine management will be required. Comprehensive psychological, medical, endocrine, genetic, and laboratory assessment will be necessary before beginning endocrine therapy.

DIAGNOSIS OF TRANSSEXUALISM

- Diagnosis of transsexualism needs to be made by an endocrinologist and a psychiatrist or psychologist. The endocrinologist is best placed to rule out disorders of sexual differentiation, while the mental health professional decides if the eunuch fulfil the criteria for gender identity disorder.
- Adult, transsexual eunuchs are eligible for cross-sex hormonal therapy if they fulfil the criteria for transsexualism.
- Adult transsexual eunuchs demonstrate readiness for therapy of their female gender identity consolidated by real-life experience or psychotherapy, if they have stable mental health, and if they are likely to take hormones in a responsible manner.

INDUCTION OF PUBERTY

- It is extremely rare to encounter prepubertal boys in Indian eunuch communities. Occasionally, however, a prepubertal male-to-female transsexual may request induction of puberty.
- In India, this is an issue with grave ethical, moral, and legal implications. Until clear consensus is generated about the ability of adolescents to give consent for major medical decisions, this is an area best left untouched.

FEMALE HORMONAL THERAPY

- The aims of hormone replacement therapy in eunuchs are to minimize endogenous androgen levels, suppress masculine secondary sexual characteristics, and use exogenous female sex steroids to achieve feminine characteristics.

CONSULATION

- Personal medical consult for the people who are in the state of confusion or psych consultation for the people who are undergoing mental depression

SURGERY

- While Western recommendations recommend genital sex reassignment as a final step of transsexualism, Indian eunuchs have often undergone crude surgery before presenting to the endocrinologist. This may include orchidectomy and partial or complete penectomy.

NEED FOR THE STUDY

- Inspite of persistent efforts to ensure safe living conditions for the citizens of the country, there is one community that faces criticism at every stage of their existence. The community of eunuchs, more often referred to as Hijras is often deprived of their right to live and work like ordinary human beings by the society. This discrimination has made Hijras one of the most disempowered groups in india.
- These people live a life of moritification, insult, oppression and neglect by the family, media and establishment given legitimacy by the legal system. Most hijras have a lower middle class background which makes them susceptible to harassment. Though the government has given the transgender certain rights they lack legal protection against such issues

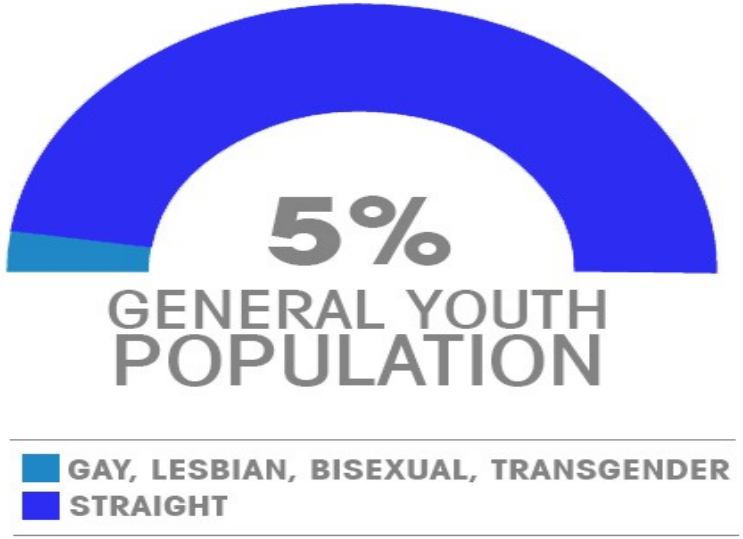
OBJECTIVES

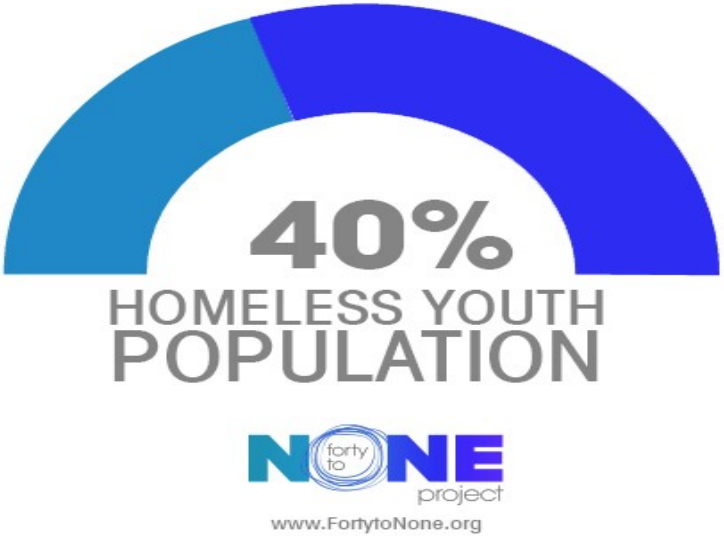
- To serve a specific community need, the underground level houses revenue-generating parking lot. To engage the community, the ground level includes an indoor/outdoor community event space, hosting regular public gatherings. The design of Hope House will foster an environment for healing and growth that these young people need during their transition into independence.
- Since physical intersex and gender disorder are two different things, a psych consultation or a clinic can be provided for the people undergoing gender confusion.
- A community centre for the people who have under gone theraphy where in they can be taught various arts or techniques which may help them to can earn a livelihood, such as weaving embroidery, dancing, singing, sewing, pottery, organic farming etc.
- In India Lack of communication between health providers (specially, endocrinologists) and eunuchs, lack of awareness about potential endocrine treatment among eunuchs, a keep distrust of the modern medical system, and a desire to preserve their privacy are some of the reasons why Indian eunuchs do not seek endocrine help.
- Hence a medical centre for such community can be provided where in they are provided theraphy or sugery

LITERATURE STUDY

HOPE HOUSE - Center for Homeless LGBT Youth

- LGBT youth homelessness in America has become an epidemic This project proposes to design a transitional housing center for homeless gay and transgender youth in central Washington, DC. Incorporating appropriate color, materiality, lighting, and spatial layout, Hope House will be model center that is safe, inclusive, and home-like.
- Gay and transgender youth make up about 5 to 10 percent of the general population, yet account for a disproportionate 40 percent of homeless youth. It is estimated that about 1.6 million 14- to 24-year-olds are homeless, and 550,000 of them are LGBT. Across the country, there are only 4,000 beds in homeless shelters reserved for youth, with just 350 of these specifically dedicated for LGBT youth. For every 1 teen sleeping in a shelter, there are over 1,600 on the streets. The need for basic housing for these vulnerable

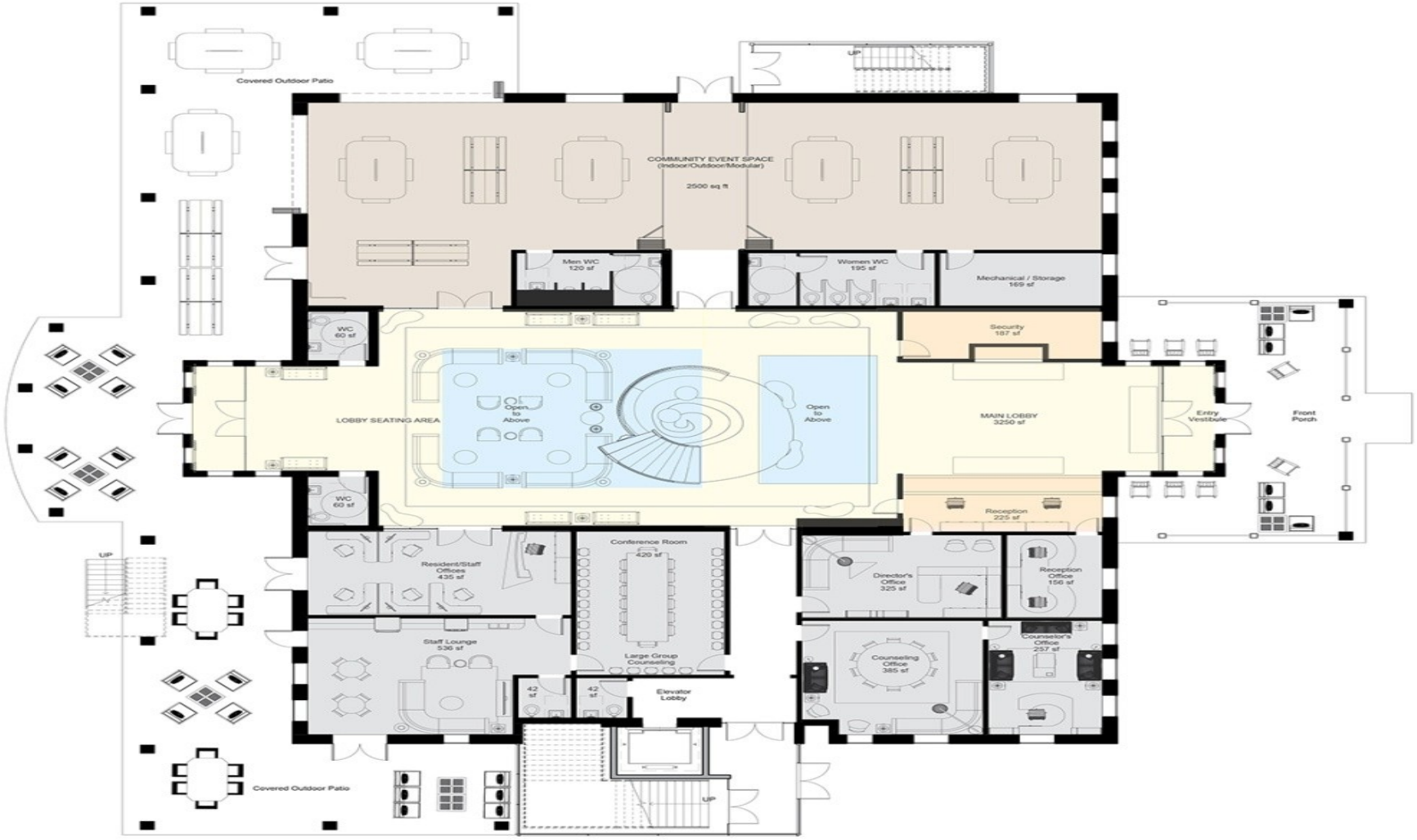




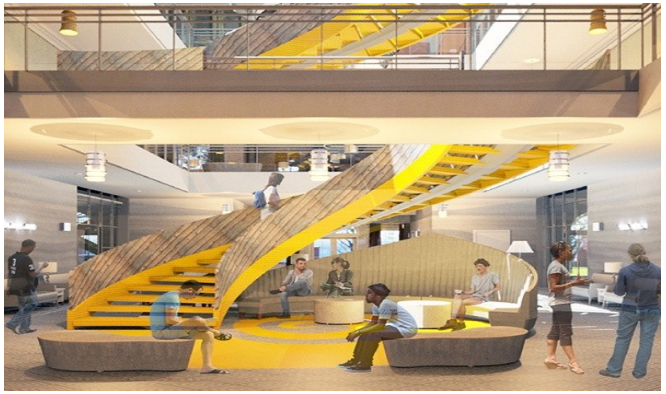
- Hope House provides safe housing for 34 total residnets: long-term, dormitory-style housing for 17 residents, as well as short-term/emergency housing for 17 more. Incorporating adaptive reuse, a traditional/historic DC elementary school will be transformed and moved to an ideal site. To serve a specific community need, the underground level houses revenue-generating parking lot. To engage the community, the ground level includes an indoor/outdoor community event space, hosting regular public gatherings. The design of Hope House will foster an environment for healing and growth that these young people need during their transition into independence.

Adaptive re-use of historic Ross School in Central Washington DC Northwest.

The Ross School not only met the programming needs (minimum 26K square feet and 2-3 levels), but it's historic architecture was fitting for the site in a quiet NW Washington DC neighborhood. Using a school was also appropriate, since school are traditionally known as protective places for children and places of nurturinig growth.



GROUND FLOOR PLAN

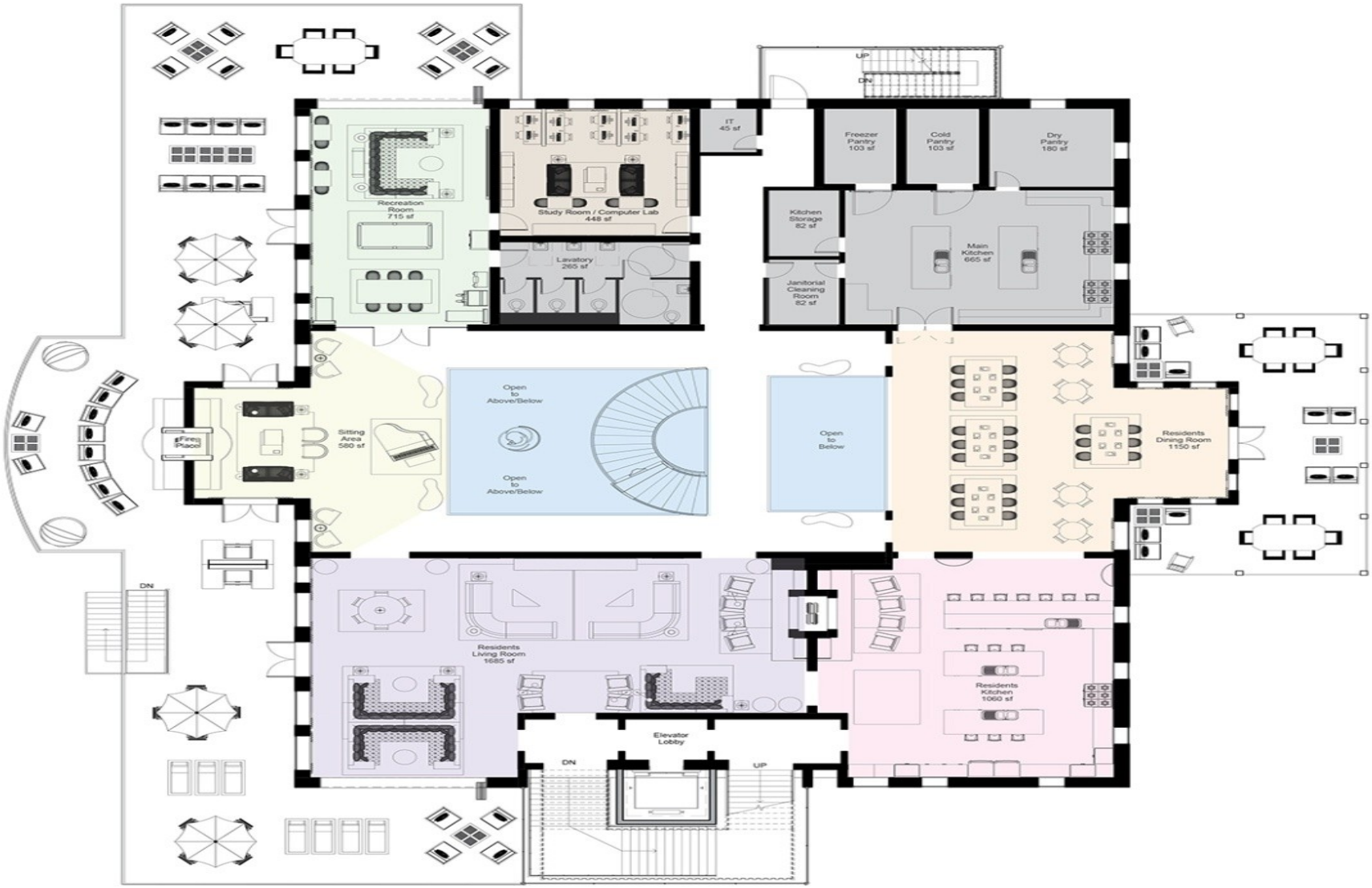


Level One - Main Lobby from entrance. The "yellow brick road" staircase leads residents from the monochrome gray world into a world of color and acceptance.

The "twister" or "storm" sculpture suspends from the center of the three-story atrium. It is made of twisted reclaimed wood strips that wrap around 69 glass prisms (marking the year of the Stonewall Riots in 1969 that started the modern gay rights movement). The prisms catch the sunlight from the glass roof structure, refracts spectrum of light

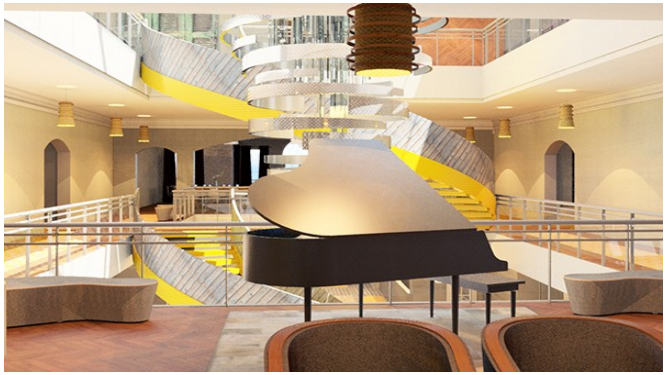
The large living room sitting area in the main lobby serves and a hangout, a meeting place, and also hosts events to the public.

The Level Two atrium central corridors continue the "yellow brick road" with the runner rugs and yellow pendant lighting, leading residents to their shared social spaces.



FIRST FLOOR PLAN

The sitting area in the main atrium serves as a warm, inviting meeting place, with it's two-way indoor-outdoor fireplace and grand



From the atrium sitting area, residents can view the "twister" sculpture and the "yellow brick road" staircases.

The main dining room seats all 34 residents of Hope House, as well as staff and guests. It also serves as another informal gathering space and activity area. Residents have a beautiful view of the "yellow brick road" staircase and atrium.

Right next to the dining room, the residents' kitchen is another space to gather and socialize. Residents can share a midnight snack or make their own meals. The two-way fireplace is shared with the adjacent living room.

The residents' kitchen has plenty of light and has plenty of room for all 34 residents to try out their culinary skills.

The residents' primary social space is the main living room, with plenty of seating, separate reading and socializing nooks, and a warm fireplace.

The wrap-around outdoor deck on Level Two has includes more than 3,500 square feet of protected, semi-private outdoor living spaces. Along with plenty of seating for all the residents, staff, and guests, there are also built-in grills for outdoor cooking, as well as a two-way, indoor-outdoor fireplace to warm up

The living room also has plenty of light and access to the wrap around outdoor deck. Situated in the southwest corner, it has beautiful views of the evening sunsets.

With ample windows and a collapsable wall, the rec room also receives plenty of natural sunlight and has access to the wrap-around outdoor deck.

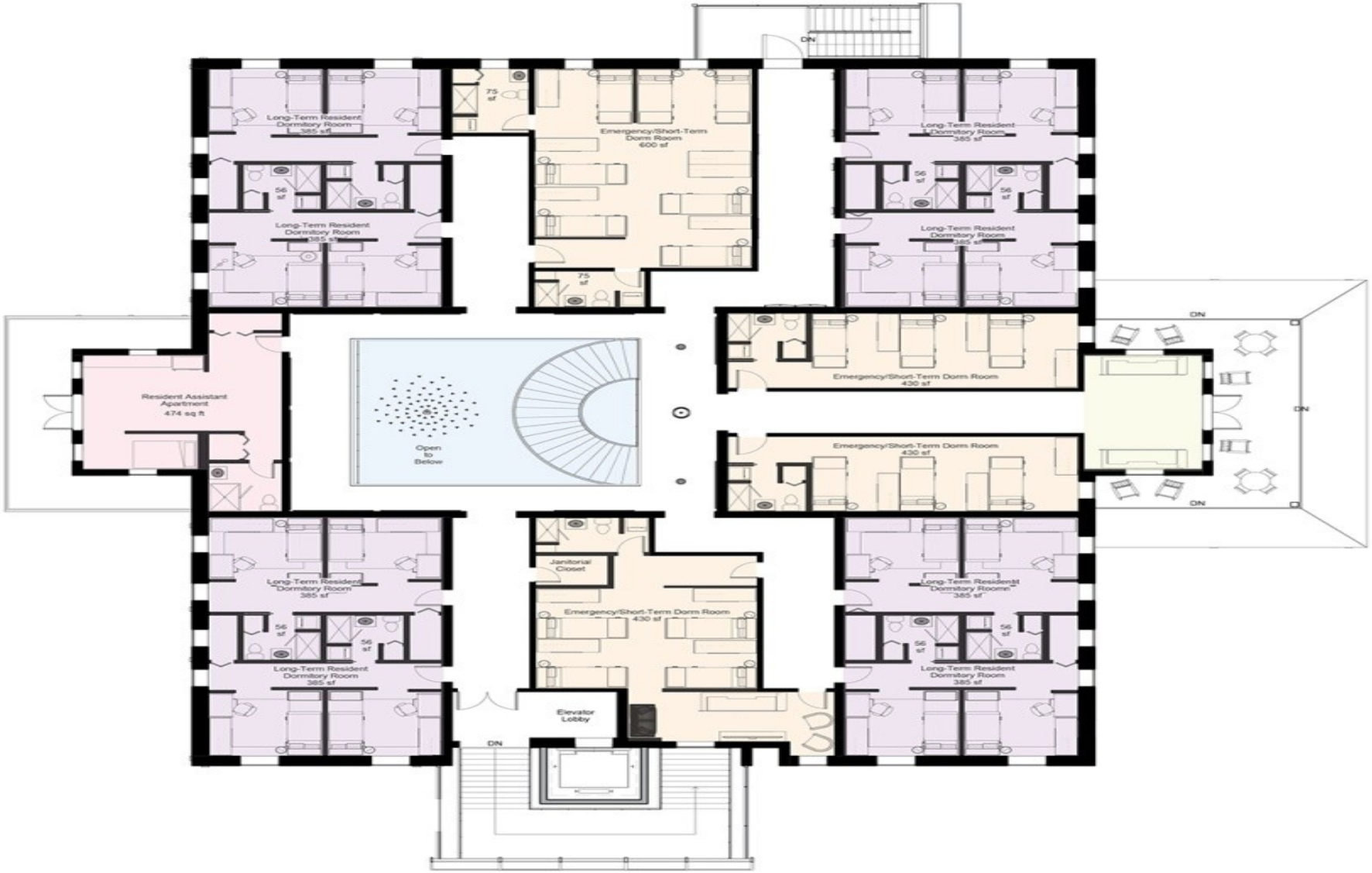
Across the atrium from the living room, there is a more active rec room, complete with video games, pinball, pool, a popcorn machine, and a large 10-foot project screen for residents to enjoy movie nights o

Semi private beds with lots of storage space

The study room also has bookshelves for storage of books and other school supples, as well as a few desks for group study and activities.

Adjacent to the rec room, there is a study room and computer lab for the student residents. There are 10 desktop computer stations and lounge spaces to curl up and read a book or work on

Common sharing spaces such as study, lounge etc



SECOND FLOOR PLAN

LOCATION

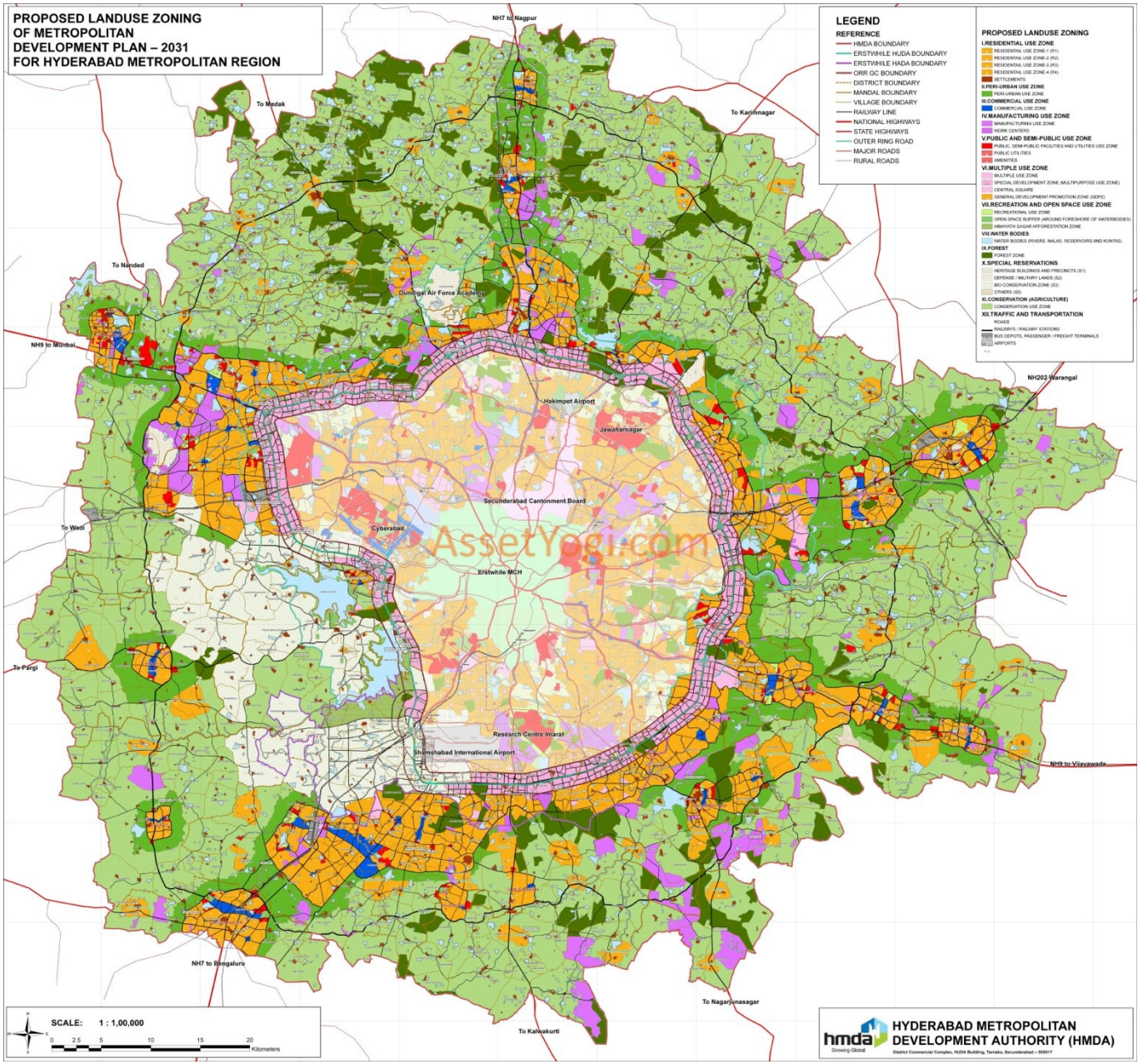
HYDERABAD:

- It is the second largest city with transgender population. The transgender population in Hyderabad is estimated to be a little over 44,000.For, the new `others' column (in the gender section) introduced in the Census this year for the benefit of transgender, is being ignored owing to family and peer pressure apart from `identity' issues, claim transgender in the city.

  Though elated at the government's recognition of this section of society, some local transgender already counted in the 2011 Census confessed that they were forced to tick the `female' box because of parents and friends.

CRIME RATE

- The transgender who live here are not only disrespected and looked down upon but also suffer through heinous sexual abuse. They are also forced to sing and dance in captivity. They are also forced into prostitution.
- 44 percent of lesbians and 61 percent of bisexual women experience rape, physical violence, or stalking by an intimate partner
- 26 percent of gay men and 37 percent of bisexual men experience rape, physical violence, or stalking by an intimate partner
- 46 percent of bisexual women have been raped, compared to 17 percent of heterosexual women
- 22 percent of bisexual women have been raped by an intimate partner, compared to 9 percent of heterosexual



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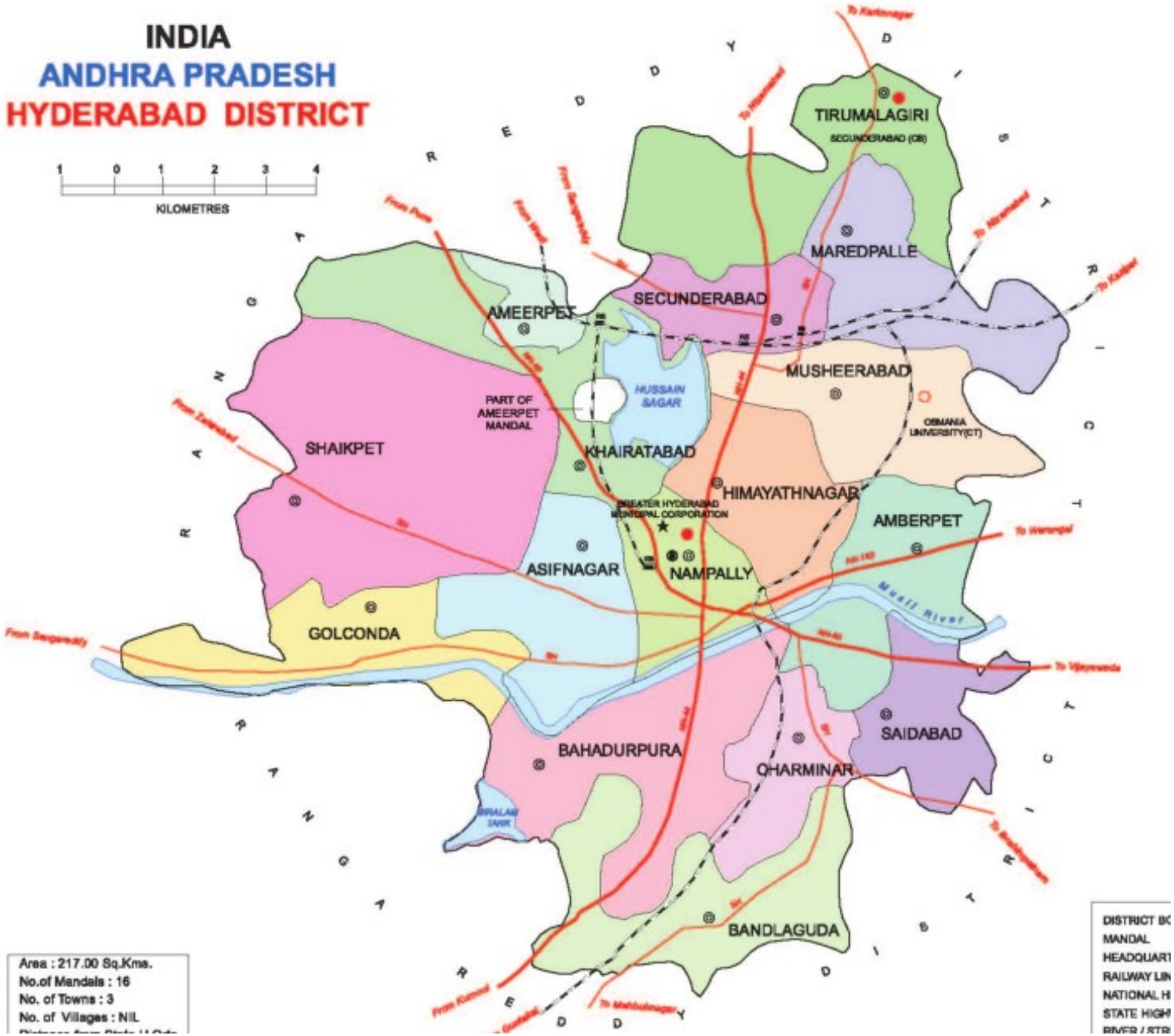
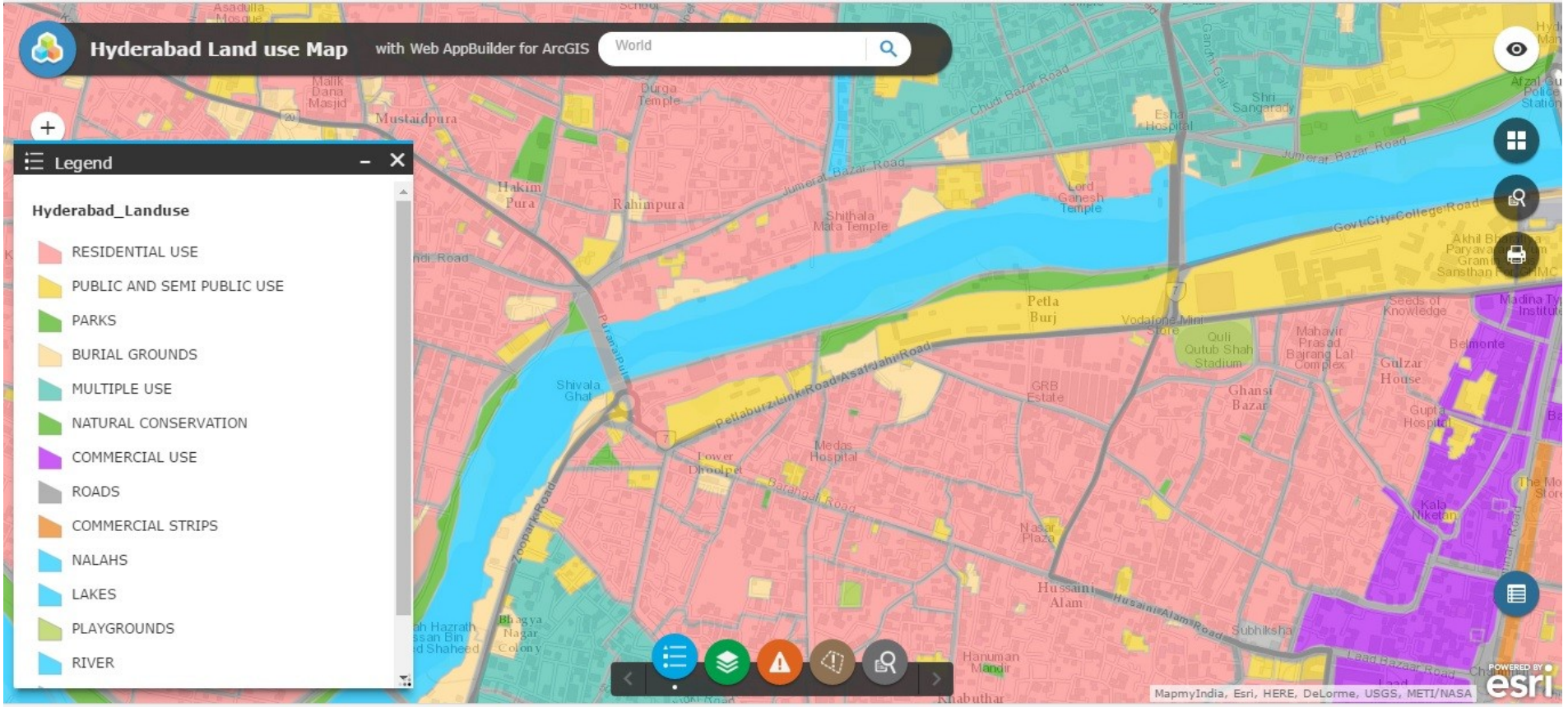

INDIA
ANDHRA PRADESH
HYDERABAD DISTRICT
1 0 1 2 3 4
KILOMETRES
TIRUMALAGIRI
SECUNDERABAD (CB)
MAREDPALLE
SECUNDERABAD
AMEERPET
MUSHEERABAD
HUSSAIN SAGAR
PART OF AMEERPET MANDAL
OSMANIA UNIVERSITY(CT)
SHAIKPET
KHAIRATABAD
HIMAYATHNAGAR
GREATER HYDERABAD MUNICIPAL CORPORATION
AMBERPET
ASIFNAGAR
NAMPALLY
Musi River
GOLCONDA
SAIDABAD
BAHADURPURA
CHARMINAR
BIRALAM TANK
BANDLAGUDA
Area : 217.00 Sq.Kms.
No.of Mandals : 16
No. of Towns : 3
No. of Villages : NIL


Hyderabad Land use Map
with Web AppBuilder for ArcGIS
World
Legend
Hyderabad_Landuse
RESIDENTIAL USE
PUBLIC AND SEMI PUBLIC USE
PARKS
BURIAL GROUNDS
MULTIPLE USE
NATURAL CONSERVATION
COMMERCIAL USE
ROADS
COMMERCIAL STRIPS
NALAHS
LAKES
PLAYGROUNDS
RIVER
Mustaidpura
Hakim Pura
Rahimpura
Durga Temple
Shithala Mata Temple
Lord Ganesh Temple
Petla Burj
Shivala Ghat
Lower Dhoolpet
Medas Hospital
Ghansi Bazar
Gulzar House
Hussaini Alam
Nasar Plaza
Subhiksha
Hanuman Mandir
Khabuthar
Jumerat Bazar Road
Govt City College Road
Petlaburz Link Road
Asaf Jahi Road
Barahgali Road
Zoopark Road
Husaini Alam Road
Lead Bazaar Road
Chudi Bazar Road
Gandhi Gali
Puranapul
Mahavir Prasad Bajrang Lal Complex
Qulli Qutub Shah Stadium
Vodafone Mini Store
GRB Estate
Kala Niketan
Gupta Hospital
Belmonte
Seeds of Knowledge
Madina Tyre Institute
Shri Sangarady
Esha Hospital
Malik Dana Masjid
Asadulla Mosque
Bhagya Nagar Colony
MapmyIndia, Esri, HERE, DeLorme, USGS, METI/NASA
POWERED BY esri

CONCLUSION

- The eunuchs are an important, and integral, part of Indian society. No celebration is considered complete without their participation and blessing.
- Yet, they remain a neglected part of our population. Although they have obvious endocrine dysfunction, no systematic attempt has been made to evaluate, assess, and improve their endocrine health. This is in sharp contrast to the yeoman work done by other scientists, from allied disciplines, to destigmatize the eunuchs.
- A concerted effort is needed by endocrinologists, and allied specialties, to understand the endocrinology of eunuchs and to optimize it.